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If individual Eskimo could repeatedly cross the Atlantic in their kayaks, even with the aid of storms, the comparatively easy voyage from Labrador to Greenland would surely be feasible. The papal letter of 1448 speaks of a fleet of heathen coming (about 1418) to lay waste the greater part of the Greenland colony and carry off many of its people, but it does not say whence the fleet came. In present conditions, or any past conditions that we know of, this point of departure could hardly be in northern Greenland, where sleds take the place of water-craft. The most probable starting point for any Eskimo fifteenth century invasion would be on some fairly open and relatively well populated coast. Labrador fulfils these conditions better than any region above Davis strait, and the suggestion seems in accord with the most natural understanding of the traditions preserved by Packard. It is well known that the Labrador Eskimo were regarded as belligerent and dangerous by the early explorers, and the long struggle of the former against the neighboring Algonquian tribes and their heavy losses, for example on Esquimaux island, are matters less of legend than of history. Moreover, they sharply attacked Davis in Greenland. So we cannot gauge their past capabilities of aggression and enterprise by their present very docile temper.

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COONTI

In the *Handbook of American Indians* Professor Chamberlain states that this word refers to "a cycadaceous plant (*Zamia integrifolia*), or the breadstuff obtained from it by the Seminole of Florida." He adds that "*kunti* is the name of the 'flour' in the Seminole dialect." This information is evidently drawn from MacCauley's paper on The Seminole Indians of Florida in the *Fifth Annual Report of the Bureau of Ethnology*, where the method of making coonti flour is described at some length. In the course of my investigations among the Alabama (Alibamu) of Texas, I heard much of this plant, called by them *kă'nta*, and obtained a specimen of it, which Mr Paul Standley of the National Museum has identified as *Smilax lanceolata*. It was evidently a smilax that had been previously described to me as coonti by an old Creek Indian born in Alabama before the removal of the Creeks, "a brier that climbed up on trees like a vine." William Bartram, in his *Travels through North and South Carolina*, speaks of "a very agreeable cooling sort of jelly, which they call conte." "This," he goes on to say, "is prepared from the root of the China briar (Smilax pseudo-China; Smilax aspera, fructu negro, radice nodosa, magna, lævi, farinacea; Sloan, tom. 1, p. 31. t. 143. f. i. habit. Jamaica, Virginia, Carolina, and Florida): they chop the roots in pieces, which are afterwards well pounded in a wooden mortar, then being mixed with clean water, in a tray or trough, they strain it through baskets; the sediment, which settles to the bottom of the second vessel, is afterwards dried in the open air: and is then a very fine reddish flour or meal: a small quantity of this mixed with warm water and sweetened with honey, when cool, becomes a beautiful, delicious jelly, very nourishing and wholesome. They also mix it with fine corn flour, which being fried in fresh bear's oil makes very good hot cakes or fritters." Hawkins also says the China briar "is called Coonte," and he describes the way in which flour was extracted from it. It is therefore evident that at least two species of smilax were known as coonti by the ancient Creeks, and, since the cycadaceous plant which now bears that name among the Florida Seminole is confined to southern Florida, it is evident that it could have been used only after the Seminole reached that country from the north. Originally it is evident that the term must have been applied to several species of smilax having large reddish roots. It is not a little curious that Dr Havard, in his paper on "Food Plants of the North American Indians,"[1] refers to the *Zamia integrifolia* as coonti and also quotes Bartram regarding the use of the China briar without noting that Bartram applies the same native name to the latter.

That the *Zamia integrifolia* was used by those Indians who occupied southern Florida before the Seminole is indicated by Fontaneda (about the middle of the sixteenth century), who says of the Indians around Lake Mayaimi (presumably Lake Okechobee) that they "live on bread made from roots during most of the year. They can not procure it, however, when the waters of the lake rise very high. They have roots which resemble the truffles of this country [Spain]."[2]

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[1] *Bulletin of the Torrey Botanical Club*, vol. XXII.

[2] French, *Historical Collections of Louisiana*, 2d ser., vol. II, pp. 248–249, 1875.